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**Thematic QuranicTranslation Series Installment 2**
**(IN ENGLISH LANGUAGE)**

# Crucial themes of "*Justice with Orphans*"; "*The Tragic allowance of 4 Marriages with Orphans*"; "*Men Supervisors over Women*"

## from Chapter An-Nisaa

## *defined in the true light of Quran*

**PRELUDE.**

Acknowledging the holy text of QURAN as a masterpiece of unparalleled literary excellence, a fact fully attested by eminent scholars of Arabic language and literature, and an attribute worthy of the Exalted Majesty of its Divine Narrator, this humble writer feels utmost pleasure in initiating a series of short translation papers from this Scripture. Each installment of this series deals exclusively with a single major topic of the Scripture and its related sub-topics, if any. The purpose is to offer solutions of numerous ideological riddles confronting man in his day to day life in spite of the existence of loads of full-fledged relative explanations available in the markets with the name of Tafaseer or Interpretations.

Hence, the translation series under study keeps in strict observance the frequent occurrence of allegories, similes, metaphors, idioms and symbolic expressions employed in the Quranic texts – a style that a classical literary writing essentially owns by virtue of its acknowledged attributes.

You will kindly note that every important word or term has, in the first instance, been marked with parenthesis and in the end of the writing, such words and terms are defined in their full scope of meanings by utilizing the input from about one dozen most authentic Arabic lexicons.

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This standard procedure not only introduces a most efficient and flawless system for producing strict and exact translation work, but assures that the final outcome is not going to be influenced or adulterated with a tiniest input from external sources such as personal opinions, convictions, dogmas or from translator's own understanding reflecting his own particular mindset.

Herewith presented is now the translation of a few initial Verses of Chapter An-Nisaa, brought under intensive research as per the wishes of some close associates. The basic element in these Verses embodies the issue of Orphans in respect of which necessary guidelines have been prescribed.

It may be pointed out in advance that this theme has been grossly misconceived and misrepresented in a wishful way where the learned translators have unanimously tried to substitute the said Orphans (Yatama) with "destitute women" or "widows" only because the word Nisaa is used in the text symbolically; and because the word NIKAAH is also mentioned at two places.

The entire relative context actually deals with care, upbringing of minor children and handing over their inheritance to them upon reaching the age of reason, and is fully in consonance with the theme under discussion. In the light of these facts the questions confronting us are thus elaborated:

Wherefrom have sprung up here countless women of matured age for the Momineen to marry with twos, threes, and fours of them simultaneously, as per our inherited interpretations? God never talks of widows here.
OR, how can you marry minor Orphan children?
Even if you commit this crime with minor girls, what do you do with minor males?
What words of Quran suggest the issue of payment of Mehr – the bridal due?

We must feel highly obliged if any learned scholar can enlighten us on these points. Any learned friend who differs is most welcome to contact with authentic academic references with sincere intentions.

The definitions used in respect of the following translations are attested by authentic lexicons which include Lane's Lexicon, Al-Munjid, Mufarradaat Raghib, Qamoos al-Waheed, Urdu Mukhtar As-Sehah, Hans Wehr, M.G. Fareed, Nadvi, Bril, etc. etc.

Let us see the results of this effort and analyze it without reservations wishing to God that He may enlighten us by His divine wisdom.

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## Chapter An-Nisaa'

## Verses 1 to 10

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّـهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّـهَ كَانَ عَلَيْكُمْ رَقِيبًا (١)

O MANKIND! Keep very consciously fearful of your Sustainer, who has created you out of one living entity, and then by its division into two halves, but still complete beings, in the form of male and female, created its mate, and out of their spiritual and physical mating, spread abroad a multitude of men and women. And remain consciously aware of God, in whose name you assert your rights and kinships upon one another. Verily, God is ever watchful over your journey of evolution!

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا (٢)

Hence, render unto the orphans their possessions, and do not substitute bad deeds for the good ones; which means, do not grab their possessions by mixing up with your own: this, verily, is a great crime.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

And if you have reason to fear that you might not act equitably towards orphans, then sponsor and become guardians (ankahu) of those of this weaker segment of society (min an-Nisaa) who might look suitable for you; may they be two, three or four of them. Still if you have reason to fear that you might not be able to treat them with equal fairness, then sponsor only one - or if you already have one under your sponsorship/supervision/responsibility, that is sufficient. This will make it more likely that you will not suffer undue economic burden.

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (٤)

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And give this weaker class of society (An-Nisaa) their dues (sadaqaati-hunna) without recourse to argumentation (nihlatun). But if they, of their own accord, intend to give up unto you a part thereof, then enjoy it with pleasure.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّـهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (٥)

But keep in mind the general principle not to entrust to those who are weak of judgment the possessions which God has made the means of your stability; but let them have their sustenance there from, and groom them, and speak unto them in a kindly way.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن
يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ
وَكَفَىٰ بِاللَّـهِ حَسِيبًا (٦)

And test those orphans by passing through trials until they reach (balaghoo) the age of taking possession and control (An-Nikaah); then, if you find them to be mature of mind, hand over to them their possessions; and do not consume their assets by wasteful spending, and in haste, ere they grow up. And let him who is rich abstain entirely from his ward's property; and let him who is in need partake thereof in a fair manner. And when you hand over to them their possessions, let there be witnesses on their behalf - although none can take count as God does.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ
نَصِيبًا مَّفْرُوضًا (٧)

Males out of them SHALL have the full right on what their parents and kinsfolk have left behind, and females shall have full right on what their parents and kinsfolk have left behind, whether it be little or much - a right ordained [by God].

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (٨)

And when [other] near of kin and orphans and needy persons are present at the distribution of inheritance, give them something thereof for their sustenance, and speak unto them in a kindly way.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّـهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (٩)

And all concerned must visualize the possible fate of leaving behind them their own weaker offspring fearing their destitution; so let them all remain conscious of God, and let them always be just and straightforward.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا (١٠)

Behold, those who sinfully grab the possessions of orphans they fill up their bellies with fire: they will have to endure a blazing flame!

## An-Nisaa: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّـهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّـهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّـهَ كَانَ عَلِيًّا كَبِيرًا (٣٤)

The people of power and authority in a society are required to provide all the means of stability to their weaker segments inasmuch as God's law has, as a matter of course, granted some of them status of superiority over others and inasmuch as they are in a position to spend from the public exchequer. Hence, the society's righteous segments, loyal and obedient groups, are the guardians of those future aspirations of their nations which God Himself safeguards. However, those of them you fear disobedience from, admonish them, leave them to counsel in their meetings and explain things to them clearly. Thereafter, if they obey your directives in normal course, do not find ways to confront them. Verily only Allah is the high and exalted one.

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## Authentic meanings of words in parenthesis

Attaqu [ اتَّقُوا]; **Waw-Qaf-Ya** = to protect, save, preserve, ward off, guard against evil and calamity, be secure, take as a shield, regard the duty. muttaqii - one who guard against evil and against that which harms and injures and is regardful of his duty towards human beings and God.

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Al-arhaam: . *Arham* - Wombs (singular) womb, i.e. place of origin. The receptacle of the young in the belly.
*Ruhmun* - Relationship, i.e. nearness of kin, connection by birth; relationship connecting with an ancestor. A connection or tie of relationship.

Raqeeban: **Ra-Qaf-Ba** = to guard, observe, watch, respect, regard, wait for, tie by the neck, warn, fear, control. raqib - guard, observer, watcher. yataraqqab - observing, awaiting, looking about, watching. riqab - neck, slave, captive of war.

Al-Yatama: **Ya-Ta-Miim** = orphan, fatherless, become isolated or lonely, solitary, weary, jaded, become without father before puberty/maturity.

Hooban: H**a-Waw-Ba** (Ha-Alif-Ba) = To transgress, commit a sin, do what is unlawful, be in an evil condition or state, to slay, pursue a course which leads to sin or crime, to cry or cry out in sorrow and grief, to lament or complain.

An-Nisaa: NSW and NSY: forgotten, forsaken, neglected, feminine, weak, weakness, women, womanly, effeminate.

Ankihu: NKH: to enter into agreement, to overpower, to take possession, to enter into marriage agreement, absorption of rainwater into earth.

Sadaqaat: :[صَدُقَاتِهِنَّ] ; Dues; due payments; due rights; taxes and levies; cattle money; poor rate.

Balaghoo: :[بَلَغُوا] **Ba-Lam-Gh** =Reaching, attaining, arriving, coming to the utmost point to which one directs one's course or one who seeks, pursues, desires, intends or tries to reach. Or the reaching, attaining or coming to a point.
An event/time that is premeditated, intended, determined or appointed
Having an effect
Bringing, conveying or delivering communications, announcements, news or tidings
Exceeding usual, proper, ordinary just bounds/degrees, acting egregiously, immoderately or extravagantly